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ACHTZIG MÄRCHEN DER LJUTZINER ESTEN. Gesammelt von OSCAR KALLAS. Verhandlungen der gelehrten Estnischen Gesellschaft, vol. xx. No. 2. Jurjew (Dorpat); to be had of K. F. Koehler in Leipzig. 1900. Pp. 83-400.

The Ests of Ljutzin, in the government of Witebsk (Russian Poland) live in the midst of a Lettish population, having been in-wanderers of two centuries ago, and during that time separated from their people, whence the interest of their tales, as tending to throw light on earlier Esthonian traditional material. The language is now dying out, yielding to the influences of the surrounding Lettish, and of the politically potent Russian. The collector amusingly describes the difficulties attending his task; he was taken, first for a poisoner of wells with cholera-powder, then for a magician. In addition to complete Esthonian texts are added German equivalents, either in abstract or entirety. To comment on the tales would require more knowledge of Esthonian tradition than belongs to the present reviewer. It may be said that many of the narratives are apparently versions of familiar European märchen, which illustrate the general principle, that stories of a more civilized race, introduced to one in a more primitive state of culture, take on barbaric elements, and often become hardly recognizable.

W. W. N.

DIE WIEDERHOLUNGLIEDER DER ESTNISCHEN VOLKSPÖESIE. I. Akademische Abhandlung von OSCAR KALLAS. Helsingfors. Drückerei der Finnischen Litteraturgesellschaft. 1901. Pp. 398.

This is a dissertation, in which are examined certain Esthonian folk-songs, which have a peculiar repetitive form. A son or daughter, living in the paternal house, undergoes some loss or injury; the afflicted person seeks the parent, and in repetitive terms announces the suffering endured, which the parents promise to allay, offering new and better possessions. The origin of this species of songs the writer endeavors to trace by aid of all variants. A useful feature is fullness of bibliographical information respecting printed collections of Esthonian folk-song.

W. W. N.

DIE BRAUT MUSS BILLIG SEIN! Ein bosnisch Singspiel von FRIEDRICH S. KRAUSS. Leipzig: Schumann, 1903. Pp. 63.

The scene of this song-play is laid in Bosnia in 1639, and in it figure Bosnians, Turks, Dalmatians, etc. The life of the folk and the nobility of the period is well drawn. From page 52 we learn that the mourning color of the Bosnian nobles is snow-white. The eighth scene of act ii., really an intermezzo, consists of a folk-lore effect, the night dance of the Vilas and their queen Ravijojla with her nine sisters. In this wild dance a shepherd shares, and as the night disappears the Vilas withdraw again into their oak-trees and stumps. There are other items of folk-lore in the play.

A. F. C.